

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 43 Vol. XXXII.

Tuesday, October 25, 1870.

Price One Penny.

BARNUM ON SLANDERED MORMONS.

To the Editor of the Tribune. Sir—The telegram in your journal of Tuesday, 30th August, from Salt Lake City, headed "Outrage at Salt Lake City," though doubtless colored in the "Gentile" interest, seems simply to prove that the Salt Lake City authorities are showing their usual determination to maintain decency and good order by destroying, "according to law," the liquid poisons of a "Gentile" rum-seller, who probably, like most of his class everywhere, tries to override all legal restraints which are calculated to prevent the manufacture of paupers and criminals by tippling shops.

I spent the best part of a week in Salt Lake City in May last, and I happened to possess unusual facilities for investigating the state of society there, civilly, politically, socially and religiously, and the result was precisely what it will be with every man who goes there determined to examine dispassionately all the testimony *pro* and *con*, which comes within his reach in regard to Mormon habits and principles. I found a flourishing, beautiful city, peopled by as orderly, peaceable, well-behaved, kind-hearted citizens as I ever met. I found the Mormons to be a most thrifty, frugal, temperate and industrious people. As a body they are a religious, God-fearing,

conscientious people, so far as they have light. Fearfully blinded and misled in regard to the marriage institution, they are nevertheless an *honest* people, kind and friendly to strangers and each other, desirous of living at peace with all mankind, ready to die or probably to commit almost any act which they believe will serve God by serving their church, yet anxious to hear all that can be said against polygamy, and undoubtedly ready to renounce it forever if their prejudices can be removed in a kind, reasonable and logical manner, as to let them see the delusion under which they are laboring. They hate drunkenness, gambling, and prostitution, and so long as they possess the civil power, they will rigidly suppress and destroy, "root and branch," all houses of prostitution, all gambling houses, and all unlawful tippling shops which unprincipled "Gentiles" endeavor to establish there. Hence I am not surprised when the telegraph informs us that the civil authorities of Salt Lake City "gutted" a liquor shop whose owner persisted in selling rum contrary to law. That same "intestine" operation has been recognized in Maine as a "righteous act," calculated to preserve the community from the giant curse of our land. The Mor-

mons have before this "guttered" brothels and gambling hells, which were partly sustained by "Gentiles" holding high military and civil appointments from the United States Government. They glory in such "outrages," and it is simply infamous if United States judges unlawfully interfere with the municipal laws and law-makers of Utah.

But hitherto the Mormons have been abused, maligned, misrepresented. "Gentiles" go to Utah to make money, and they hate any Mormon system of temperance or economy calculated to lessen their profits. Some of the United States civil officers in Utah are prejudiced and overbearing bigots. Although sworn to render justice to all the inhabitants of the Territory alike, they make it their business to button-hole and catch the ear of every stranger of influence who enters Salt Lake City. Congressmen, judges, and clergymen are crammed with the most outrageous "Munchausens" against the Mormons; and in this plight they leave Salt Lake for the East, brimful of wrath and bitterness against as honest and peaceful a people as inhabits this continent.

I met and travelled with whole-hearted, liberal Methodist and other clergymen, who, after having been manipulated by these Salt Lake United States officials, declared that every Mormon in Utah ought to be hung,

and they would be glad to see it! Indeed, clergymen visiting Salt Lake City, after being misled by the "Gentile" residents, generally come back to the East more bitter and denunciatory than any other class. Even Miss Dickenson was led into error concerning the Mormons. Instead of being destitute of the means of education, as that lady states in her lecture, the Mormons have a good and flourishing public school in each ward, beside numerous private schools and a university in Salt Lake City, notwithstanding the General Government has never given a rod of land nor a penny in money for educational purposes in Utah Territory.

It is high time that our Eastern public was undeceived in regard to the Mormons, and that those who slander, belie and abuse them were undeceived by some person who has more ability and inclination to write than,

Yours respectfully,

P. T. BARNUM.

[The above are extracts from a letter by Mr. Barnum to the *New York Tribune*, in which he also emphatically declares, among other things, that the Mormon women are not slaves, as people away from Utah have been taught to believe. Of course we know the demerits of such teaching concerning women at Salt Lake, but some other people don't.]

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

[CONTINUED FROM PAGE 661.]

I am afraid that you very rightly apprehend that so many of the men of this great nation are disposed to overstep the restrictions and shirk the responsibilities of monogamic marriage, that even if polygamic marriage were made available, such a few men would accept it that it would be practically ineffective. Scripture does foreshadow such a condition of things and the result thereof. Recent events confirm the affirmation of the Apostle Paul, "Evil men and seducers shall wax worse and worse." Isaiah says, "The earth also is defiled under the

inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth and they that dwell therein are desolate: Therefore the inhabitants of the earth are burned, and few men left." Malachi says, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Nevertheless, although men were to be thus largely given up to do wickedly, there was to be hope for those who might wish to do right. Malachi says, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." The Apostle John foretold the renewed publication of the Gospel in the latter days, "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Malachi intimates the restoration of Patriarchism before the judgments should be poured out, and in order that some might be saved from the general corruption and destruction, "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Isaiah also foretells the prevalence of plural marriage among the Lord's people in those days, "In that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel [no trouble about the man being too poor to support seven wives]: only let us be called by thy name, to take away our reproach [not to bring reproach upon us, mark you]. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth be excellent and comely for them that are escaped of Israel." Daniel foretells that the Lord would establish a great and successful temporal as well as spiritual organization in the latter days, "In the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." "And the kingdom and dominion,

and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

I assure you that all these things thus spoken of are verily coming to pass. The Lord has commenced His great work, and one of the greatest things connected with it is the reorganizing of the social relations upon pure, sound, comprehensive principles. You already acknowledge that the social relations of England and Christendom generally are fearfully out of joint, in fact dreadfully demoralized, and you acknowledge too that the prospects for improvement are anything but bright and cheering. I have proved to you that a system is in operation in Utah that is perfectly competent to bring about this much needed renovation and reorganization. You confess that practically the system I advocate is superior to that which prevails and, I think you will be inclined to half confess, even to that which you propose and advocate.

You ask how England can be brought under the operation of patriarchal or polygamic marriage. I have quoted you the bright and shining example of Utah. Now I will describe, explicitly but briefly, the method of operation whereby England, or at least as many of her people as feel disposed, may satisfactorily reorganize and renovate their social relations, according to natural and divine law. The method is simple but effective.

The first thing required is faith in God and in His Son Jesus Christ, the next is repentance of sin, the third is for the repentant sinner to be baptized for the remission of his sins, and then he must submit to the laying on of hands for the reception of the Holy Ghost, after which, by the aid of the Holy Spirit, he is required to live righteously before God, observing His precepts and keeping His commandments, gathering home to the headquarters of His Church and kingdom, which at present are in the Territory of Utah, and there assisting faithfully to build up that Church and kingdom, according to its laws and the counsel and direction of its constituted athe-

rities, among which laws are those regulating the marriage relation.

If any one be unbelieving, I refer him to what has been accomplished in Utah, and assure him of the vitality, efficiency, and availability of the principle inculcated by Jesus Christ himself—"My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And I might refer inquirers to the words of the Apostle James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

If any man be indisposed to follow my suggestions, he will still do well to give heed to the advice of Gamaliel—"Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." If the men and women of England generally should

desire to follow the noble example of Utah and effect the reformation so much needed here, satisfactory arrangements would doubtless soon be made to assist them in the good work. "Where there's a will there's a way." If the disposition prevailed to do what was right, the social evils of England could be swept away in a marvellously brief space of time. What the Mormons, poor, illiterate, uninfluential, despised, opposed, cast out, slandered, vilified, surrounded by Indians, plagued by crickets and locusts, have gone into the desert and done, unaided, except by the Almighty, surely the people of England, with their wealth, their learning, their power, their prestige, their influence, would be ashamed to shrink from attempting, would be mortified beyond measure to have to confess themselves utterly incompetent to accomplish!

I have mentioned the preliminaries of faith, repentance, obedience to the commandments, etc., because, you see, they are necessary as a test to discover who are likely to be good men and true, worthy to take upon themselves the responsibilities, pleasures, and honors of polygamic marriage, and it does not work so satisfactorily without attention to those preliminaries.

[TO BE CONTINUED.]

THE PROVO OUTRAGE.

We had a call this morning from Mr. Black, Private Secretary of His Excellency, Governor Shaffer, who handed us, for publication, a copy of a letter which the Governor had addressed to Gen. P. R. De Trobriand, the General commanding the Post at Camp Douglas. We cheerfully give it the desired publicity—

"Executive Office,
"Salt Lake City, Utah Territory,
Sept. 27th, 1879.

"General—Several days have now elapsed since the outrages perpetrated by a portion of your soldiers at Provo, and as far as I can learn no action has been taken on the part of the military to bring them to punishment, nor has there been any official report made

public by the officer in command, stating all the facts.

"I have waited thus long in the earnest hope that you would have taken such action in the premises as would convince the citizens that the soldiery was stationed at Provo to protect and not destroy. Hearing nothing like an explanation from the commanding officer there, and feeling that the outrage is one that should be followed by swift and certain punishment, I now, as Governor of the Territory, sworn to protect all the citizens, ask of you to deliver up to the civil authorities every individual, private or non-commissioned officer, engaged in the outrage, that I may see that they are properly tried, and if con-

victed, punished. I insist on this for the reason that much feeling exists in this community against the Federal officers and soldiers, growing out of this transaction, and that feeling is extended to all the Federal officers.

"As Governor of the Territory I am sworn to execute the laws, which, if possible, I propose to do, and in so doing I shall have as high a regard for the property and persons of Mormons as of any other class or denomination. In short, I know no distinction and shall know none as between citizens of this Territory. All are entitled equally alike to whatever aid, assistance or protection I can give them. In this case the perpetrators of the outrages are men employed by the Government, and paid for their services, to be the special guardians of the rights and liberties of those among whom they are stationed, coming here at the expense of the Government to aid and assist the civil authorities in securing to all men their rights, in place of which they have taken it upon themselves to execute all manner of violence and mob law to satisfy their own individual and personal grievances. If the U. S. soldiery cannot fulfil the high object they were sent here for, then far better, for the sake of the credit of the nation and the American armies, we be let alone to ourselves.

"Respectfully,

"Your obedient servant,

"(Signed) J. W. SHAFFER,
Governor U. T.

"To Gen. P. R. De Trebriand,
Camp Douglas, U. T."

We are glad to learn that the Governor is becoming aroused to the importance of taking steps in relation to the outrages which have been perpetrated at Provo. It is now five days since they were committed, and until we received the foregoing letter we had not heard of anything being done by the civil authorities to show that they felt the least interest in the arrest or punishment of the rioters. This being the case, can it be a cause of surprise that there is "much feeling" in this community, or that many have entertained the idea that this whole affair was a conspiracy on the part of the "ring," and that the soldiers who were engaged in these wanton

attacks upon the houses and persons of citizens were "put up" to the job, and had, as they stated, "men to back them?" We find nothing, thus far, to warrant the belief that the men who engaged in these deeds of violence had any "individual or personal grievances" to satisfy; but there is sufficient evidence to be found in the affidavits which we published yesterday, and those which we publish to-day, to prove that the soldiers felt that they were carrying out, in their own violent way, their part of a scheme of which they appear to have had cognizance. All their expressions sustain this idea. And can this, under the circumstances, be wondered at? When men in authority say the "Mormons have run this Territory long enough," and then trample upon the laws to get the "running of it" into their own hands, is it too much to expect that the soldiers, with such an example before them, will try and help forward the scheme? They are not acquainted with tricks of law, with subterfuges and all the ingenious dodges resorted to by the shrewd and cunning; but they are acquainted with brute force; they are familiar with the use of weapons, and with ignorant daring they proceed to the execution of that which, if they were more subtle, they would accomplish, for the present at least, in a less violent but more dangerous and dastardly way.

It is now upwards of twenty years since the settlement of the town of Provo. During that period there have been several Indian difficulties of a serious character, in all of which the citizens there, with the occasional help of their fellow citizens from other places, under the direction of the General commanding the militia of the Territory, have been able to defend themselves and maintain their foothold. But after the lapse of a fifth of a century, at a time of profound peace, when the settlements are numerous and comparatively strong, a detachment of troops must, forsooth, be sent there as special guardians of the rights and liberties of the settlers! A fort must be established, and strict measures be taken to maintain quiet! Is not this a most extraordinary proceeding? Is there any good reason to be-

lieve that the citizens of Provo who, for twenty years past, have protected themselves, their families and hearths from lawless violence, are not able to do so to-day? Of this there cannot be any doubt. But it does not suit the "ring" who are bent on "running the Territory of Utah" to have it so. Failing to get the Cullom Bill passed, they have employed ceaseless efforts to get troops scattered and forts established in the settlements of this Territory, by which the people could be overawed and themselves be aided in carrying out their infernal schemes. The soldiers have known this, and have doubtless thought they were performing their part of the programme by committing this violence, especially when they received, as we are informed they did, two wagon loads of beer from the liquor establishment in this city which was recently abated.

As will be seen by a dispatch in another column, General De Trobriand is at Provo, and is doing all in his power to ferret out those who were engaged in the riot. Whatever feeling there may be in this community about these outrages, there is no disposition to attach blame to the commanding officer of this post. Since the officers of the regular army have been in charge here, we have been fortunate in having gentlemen in command. They have known what was due to themselves and the citizens. Strict discipline has been maintained, and infringements upon the rights of citizens have been promptly punished. We speak understandingly when we say that none but kind feelings have been entertained by the community for several years past towards the army officers generally. We trust that the thorough investigation of these Provo outrages will have no effect to change these feelings, but exhibit in still stronger light the disposition of the officers in command to hold themselves aloof from all schemes and cliques.—*Deseret News*, Sept. 27.

LETTER

FROM GENERAL E. DE TROBRIAND, COMMANDING AT CAMP DOUGLAS, TO HIS

EXCELLENCY GOVERNOR J. W. SHAFER.

Camp Douglas, Utah Territory,
September 27, 1870.

To his Excellency, J. W. Shaffer, Governor of Utah Territory—Sir, I was in Provo City, and had been there three days when, yesterday evening, I was informed, for the first time, by public papers, that during my absence I had been honored with a letter from you, the original of which was handed to me only this afternoon on my return here. This will explain the delay of my answer, which otherwise would have been immediate.

That the object of your letter is more with the public than with myself is sufficiently shown by the fact that it was published in the *Deseret Evening News* even before the original had reached Camp Douglas; but as you thought fit to append it to my name, you will allow me, in answer, to point out to you some of the mistakes, misstatements, wrong insinuations and erroneous implications which it contains; and to furnish you some information, which however old for everybody else, will, to all appearances, be new to your Excellency.

Your first mistake, Sir, is to have addressed your letter to me. Those who are behind the scenes and know something of the game will, without difficulty, see through it as I do; but all others will not understand how it is that you write to the Commander of Camp Douglas a letter exclusively in reference to matters pertaining to Camp Rawlins, for nearly everybody knows, although your Excellency seems to ignore it, that there is no organization of military districts in the Department of the Platte, that all posts are independent from each other, and that their respective commanders communicate direct with the Department Headquarters. So your letter should have been addressed to the commanding officer at Fort Rawlins. But it may be, that provided the document would produce the intended effect on the public, it was immaterial to you to whom it was addressed. Not so to me, however, and considering its import, I take the liberty respect-

fully to inform you that you have entered the wrong pew.

Your second mistake, Sir, is to base your communication on the supposition that because you did not hear about it—having evidently made no inquiry in the matter—no action has been taken on the part of the military to bring the perpetrators of the outrages at Provo to punishment. This is a gross error, as I will show you presently, by the most precise information.

Your third mistake, Sir, is to suppose that it is the duty of the officer in command at Camp Rawlins to make public his official report, stating all the facts. Any one familiar with military matters would know better, and in that respect, Sir, I take again the liberty to respectfully inform you that such reports must be sent first to superior headquarters and made public only by proper authority and not otherwise. I hope you will not find it strange if Major Osborne and I conform ourselves to the orders on the subject.

Your fourth mistake, Sir, is to say—"I have waited thus long, in the earnest hope that you would have taken such action as would convince the citizens that the soldiery was stationed at Provo to protect and not destroy." This, Sir, implies directly that I did not do it, and it is another gross error on your part, as I propose to show you presently, that it did not take me five minutes to do my duty, while it took you five days to consider in which way most suitable to your purposes you could *appear* to do yours.

Your fifth mistake, Sir, is in the appreciation of our respective duties. In that respect I beg respectfully to inform you that it is *not* my duty, as you seem to believe it, to keep you posted about what occurs in your Territory, when you shut deliberately your door and your ears to any common information which could disturb your sickly slumbers or interfere with your little private schemes. Nor have I to communicate to you what I may do in the execution of superior orders or otherwise in my military capacity, without any initiative of inquiry on your part. And I respectfully suggest that whenever any occurrence renders

a military interference necessary, it is your duty to notify the nearest post commander, making upon him any requisition of troops that circumstances may require, and not wait passively at home, barricaded against any outside information, as you did in the present case.

Your sixth mistake, Sir—but I suppose I can stop with the fifth one, not to make this letter too long, I will then pass to the informations.

The riot at Provo took place on the 23rd inst. between 12 and 2 o'clock a.m. The telegraphic dispatch of Mayor Smoot was received at Salt Lake City during the forenoon and was sent to me without delay. Fifteen or twenty minutes after receiving it, I was in the telegraph office forwarding it to General Augur with this introductory remark—"The following telegram is just received from the Mayor of Provo City. As Camp Rawlins is *not under my command*, I can only forward it as received." The answer of General Augur came the following day, the 24th, ordering me to proceed to Provo, etc. It was brought to me at 8 o'clock in the evening, and on the following morning, the 25th, about 7 o'clock, I was on my way to Provo, where I arrived in the afternoon. The same evening before retiring, I had had a long conference with Major Osborne and had begun to collect information from several citizens. On the 26th I spent the whole morning at Camp Rawlins and the whole afternoon with Mayor Smoot, Alderman Miller, Alderman Sheets, Mr. McDonald and other influential citizens, taking a minute memorandum of the damages in each house attacked by the mob, collecting information, etc., while a military clerk, whom I had taken with me for that purpose, was transcribing all the evidence produced already at the investigation before the civil authorities. The whole day of the 27th was by me devoted to a concurrent investigation with the civil authorities, and I was so engaged at the very moment when your Excellency, at last aroused to the necessity of doing something, after having "waited thus long in the earnest hope that I would have taken such action, etc.," concluded "now, as Governor

of the Territory, sworn to protect all citizens," to ask me with great solemnity to do what? Just what had been already done four days before! *Nascitur ridiculus mus*, here is the ridiculous rat born from the child labor of your mountain!

I say "what had been done already four days before," for in the early morning of the 23rd, but a few hours after the riot, one of the parties implicated was already in custody of the City Marshal, and several others were prisoners in Camp, subject to any demand of the civil authority. Major Osborne that same day offered to turn over all of the prisoners to their custody. This offer was declined, and on the 24th, in the evening, the party in the hands of the City Marshal was by him returned to the military for safe keeping. The offer of Major Osborne was by me renewed on the 26th, with the same result. After all those transactions at Provo, you will acknowledge that your communication of the 27th was most decidedly behind time and behind truth.

Perhaps you would like to know the cause of this persistent refusal of the civil authorities at Provo to take charge of the prisoners. Two reasons were explained to me—the first one that there is no jail in the city; the second that a legal decision of recent date having withdrawn the criminal cases from the jurisdiction of the Probate Court, the prisoners, if taken in custody by the City Marshal, would soon be released on a writ of *habeas corpus*. The insistence of your Excellency to have the prisoners in the hands of the civil authorities at Provo could not be in prevision of such contingency. Oh! certainly not.

Now you may see how the matter stands; you ask me solemnly to deliver up the prisoners to the civil authorities. The civil authorities persistently decline to take charge of them. What can we do? Keep them, of course, and for that I have another reason still more conclusive, and that is, that an order to that effect has been received from my Department Commander.

In face of all these facts, it will be hard work for you to make any one believe that you were the active man

in the matter, and that I was the inert one. I know that you are not easily discouraged by difficulties, and that you would be much pleased to transfer to my shoulders, part, at least, of your baggage; but you will find me decidedly refractory to such a load as that.

I pass over the balance of your letter, which is especially intended for the public. Between actual facts and eloquent words, the public will be the best judge. I come to the last sentence, in which you say, "If the United States soldiery cannot fulfil the high object they were sent here for, then far better, for the sake of the credit of the nation and the American armies, we be let alone to ourselves."

If it was not too much of curiosity, I would like to know if the real object of those who caused the "U. S. soldiery," as you say, to be sent to Provo, was not somewhat different from the high object so eloquently set forth by your Excellency. But as any question on this subject would remain unanswered, I will only refer to your last words, "we be let alone to ourselves." By all means, Sir, if you wish it. You know by this time, that we of the Army are not of a meddling temper, we are no politicians; we don't belong to any ring; we have no interest in any clique, and we don't share in any spoils. Our personal ambition is generally limited to the honest and patriotic performance of our duties for our own satisfaction and the best interests of the Government. Wherever we are ordered to go, we go, but we have no voice in the matter, and if we are sent to Provo or anywhere else, it is not, as you are aware, on our application, but by the influential request of somebody else, generally in compliance with the demand of the Governor.

To be let alone! Why, Sir, the military itself does not wish any better. If our soldiers were let alone instead of being poisoned physically with bad whisky and morally with bad influences, there would be no trouble with them.

That you be "let alone to yourselves"—you, meaning of course, the people of this Territory, including its Governor, its churches, its militia, its

Legislature, its judiciary, its municipality, etc., etc.—would certainly be a great blessing to all, and I am happy to agree with you on that point. Then why not try it? and if the presence of the "U. S. soldiery" interferes in any way with the harmonious workings of your "happy family," a single order from Washington may settle the question. Rest assured, Sir, that in such a case we will all obey without hesitation or murmur, letting you alone to the full enjoyment of that popularity

which so justly distinguishes your administration and surrounds your person in this Territory of Utah.

Very respectfully,

Your obedient servant,

R. DE TROBRIAND, U.S.A.

Commanding Camp Douglas.

P.S.—As you were pleased to send your communication to the *Deseret Evening News* for publication, I hope you will not have any objection to my using the same privilege for this answer.—*Deseret News*, Sept. 30.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 25, 1870.

GOVERNOR SHAFFER IN A TIGHT PLACE.

GOVERNOR Shaffer has devised and constructed a cunning little trap, in hopes to catch the Mormons in it. Yea, a most cunningly devised trap it is, much more cunningly devised than the scheming Governor himself supposed, for he is one of the very first lackless wights to put his foot into it. Yes, he has put his foot right into it, and gracious how piteously he howls because of the squeezing he gets! His uncalled for, unnecessary, and imprudent proclamations concerning the militia of Utah Territory soon began to produce their natural effects in the mobocratic, burglarious, and murderous raid by United States soldiers upon the sleeping and unsuspecting city of Provo. The wicked and designing but shortsighted Governor could not see that his pandering to the anti-Mormon ring and his trampling upon law and upon the liberties and rights of the citizens would be taken as licence by the less crafty and less furtively violent of his friends and adherents. Yet not a week had elapsed after the publication of the proclamations, ere the most unprovoked, cowardly, and treacherous attack, upon peaceable and slumbering citizens, ever known in the history of the Territory, occurred—an attack by armed soldiers in the service of the United States, manifestly in pursuance of part of the programme of a preconcerted arrangement for the spoliation of the people and cities of the Territory; an attack to perpetrate which it was considered necessary that the uniformed perpetrators be fortified and fired up with two wagon loads of beer, in addition to all the whisky available, from the very groggery recently abated by municipal ordinance in Salt Lake City, but supported and encouraged to persist in defying the laws by the judicial and other Federal officials of the Territory.

The Governor could not see that though any fool can begin strife and lawlessness, yet the wisest of men can hardly forecast the end thereof. But it

appears that his Excellency became suddenly alarmed at the licence taken by his military friends and co-workers, and found himself in anything but an enviable fix because of their mobocratic violence following so closely upon his proclamations and evidently incited by them. Besides, he must have been greatly irritated because the precipitate and ferocious action of the soldiers upon their own hook had most effectually spoiled his little game. So he blustered around, talked large buncombe about equal rights and impartial execution of the laws, and concluded that something must be done to save appearances, otherwise the public sentiment outside of Utah, as well as in, would go unmistakably against him and his fellow Federal officers. Hence his letter to Gen. R. De Trobriand, frantically calling upon him to ferret out the military offenders, and deliver them up to the civil authorities, for which letter see another page.

The Governor wants Gen. De Trobriand to do something to "convince the citizens that the soldiery was stationed at Provo to protect and not to destroy." A very difficult piece of business for the General or anybody else. Who or what was the soldiery stationed at Provo to protect? The people of Provo had protected themselves from everything and everybody but predatory soldiers for more than twenty years and no harm had come of it. In all that time there had been no such lawless proceedings as these by the United States soldiery. But suddenly it was discovered by sapient Federal officials that the inhabitants of Provo needed Federal military protection, and a military post was accordingly located on the bench near by. So extremely anxious were the zealous Federal protectors to extend their delectable protection, that they, full of beer and whisky, sallied forth through the devoted city in the small still hours of the middle of the night and urged their protection upon the people, arousing them out of their beds to accept of it, and smashing in doors and windows that the occupants of the houses might be fully awake to the delights of the extraordinary protection so profusely and disinterestedly proffered. Not only did these military protectors thus fervently urge their protection upon the citizens, but upon the house dedicated to the worship of Almighty God, and the sacrilegious way in which they proceeded to protect that house was by committing it to the flames, only their matches were damp and would not ignite. Yes, Governor, it will take a great deal of "action in the premises" to "convince the citizens that the soldiery was stationed at Provo to protect and not to destroy." All this "protection" talk is a most transparent subterfuge. The real and undeniable reason why the soldiers were sent to Provo was, when everything preparatory was cut and dried, to suddenly seize and securely detain, dead or alive, certain of the leaders of the people called Mormons, and it is worse than child's play to try to deceive them by any such kind of false pretences about protection. If you and your brother fellow officials persist in stating to the contrary of this, you are far more likely to deceive yourselves than the Mormon people. Your hope, Governor, was that the citizens would be goaded to the commission of some overt act of a nature which you could seize upon as a plausible pretext for the declaration of martial law, and then you thought you could have everything entirely your own way. But in one thing, Governor, you and your confederates, official and non-official, have made a fatal mistake—God is not in all your thoughts. You have left Him entirely out of your reckoning, which shows bad diplomacy, bad statesmanship, execrable strategy. A greater than Moltke or Bismark is

scheming and working to defeat you and frustrate your infamous plans, and is introducing elements of confusion into your speculations, elements which you did not anticipate. Your discomfiture is sure, and already you begin yourself to feel its approach.

The Governor says the soldiers "have taken it upon themselves to execute all manner of violence and mob law to satisfy their own individual and personal grievances." What individual and personal grievances had the soldiers to satisfy? What had the soldiers to do with the citizens anyhow? The soldiers had no right to be in the city of Provo, to enter it at all, only by command or permission of their officers. The city was built by and for the citizens. The soldiery had their own place—the military post on the bench. They had no more right to interfere in the city than the citizens had to interfere at the military post. If the bewildered Governor does not know what those "individual and personal grievances" were, we can guess near enough to enlighten him. Those grievances came through the unbridled lusts of the soldiers—whisky and women were not abundant and easy of access at every street corner, as is the case almost universally throughout Christendom, outside of Utah.

Now what is the reason that the Governor suddenly blusters about so virtuously and demands of Gen. De Trobriand to make haste to pour oil upon the troubled waters? The Governor gives his own special reason, inadvertently we presume—"I insist on this for the reason that much feeling exists in this community against the Federal officers and soldiers, growing out of this transaction, and that feeling is extended to all the Federal officers." Oh, that's it, is it, Governor? Thank you. After all his virtuous blustering, the desire to see even-handed justice administered to the offenders was not the impelling principle with him. It was the desire to save himself and his friends from public censure, indignation, and contempt. If it had not been for the indignant feeling in the community and the extension of that feeling to all the Federal officers, he would not have insisted upon investigation, and upon the speedy trial, conviction, and punishment of the offenders, perhaps would have said nothing about the outrage. But when it was evident that the Federal officers and soldiers were likely to suffer in reputation from the strength of the public sentiment against them, the Governor thought it high time to bestir himself to save his own bacon, and give everybody around him a nervous poke under the fifth rib, to incite his supposed friends to do something for the sake of appearances, if for nothing else.

The Governor says, "If the U. S. soldiery cannot fulfil the high object they were sent here for, then far better, for the sake of the credit of the nation and the American armies, that we be let alone to ourselves." That is one of the few sparks of good sense that the Governor exhibits. So far he does well. Now if he wishes to do still better, he will apply his own sage advice to himself and his brother Federal officers, most if not all of them, and act accordingly, that Utah may be speedily relieved of the incubus of their presence.

The spirited and trenchant reply of Gen. De Trobriand to the letter of the Governor is exceedingly interesting, but perhaps we need make no comment upon it further than to say that the General is evidently much more of a man, an officer, and a gentleman than the Governor is, that the General is not willing to be made the cat's paw of the clique or ring, and that if he chose he "could a tale unfold" concerning the objects and schemes of the clique, and the real reason why troops were sent to Provo at first, which he plainly intimates was at the Governor's instance. Evidently the General is not a man to be trifled with or played upon, even by a Governor, not by such a Governor.

There is one serious question for Major Osborne to answer—why the large majority of his command were allowed to be away from their post, armed and loose, in the city of Provo, at the dead of night? It appears to us that it will be difficult for the Major to stand blameless in this Provo affair. The Salt

Lake Herald states that Stephen J. Bunnell deposed to hearing the Major expressing himself disrespectfully concerning the Provo people. What had Major Osborne to do with the people of Provo, or they with him? His business was to obey the orders of his superiors, keep his own camp in good order, and take proper care of his men, in which latter particular, at least, it is plainly evident he was culpably and lamentably lacking, otherwise the Provo raid would not have occurred.

We may make one further observation respecting the soldiery. When Pat Connor commanded the California Volunteers at Camp Douglas, he showed his hostility to the people and his desire to create disturbances about as much as he thought favorable to his schemes, and his officers and men partook more or less of his spirit. If peace prevailed in the Territory, it was not his fault. Of the officers commanding the regular troops at that Camp since his time, we recollect hearing no complaints. They appear to have kept themselves aloof from cliques and little political intrigues, and to have held their men pretty well under command. They have made little or no trouble, and they have been of no manner of use, except to help to spend the taxes, and somebody must do that.

As for the Governor, he certainly has run himself into a tight place, and he stands an excellent chance to get into a warm place, and before long too, for he has one foot in the grave already. He stands convicted before the world as ignorant of his duties and unfit for his office, as a conspirator against the public peace and prosperity, a shameless liar, a consummate hypocrite, and a moral coward, perhaps we ought to say immoral coward.

J. J.

FORTIETH SEMI-ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, U.T., OCT. 6, 7, 8, 9, 1870.

(From the *Deseret News*.)

The Fortieth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened on this, the 6th day of October, at 10 o'clock a.m., in the New Tabernacle.

On the stand were—Of the First Presidency, Brigham Young, Geo. A. Smith and Daniel H. Wells. Of the Twelve Apostles, Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Geo. Q. Cannon, Brigham Young, jun., Joseph F. Smith and Albert Carrington. Patriarch, John Smith. Of the First Seven Presidents of the Seventies, Joseph Young, Albert P. Rockwood, Jacob Gates and John Van Cott. Of the Presidency of the High Priests' Quorum, Edwin D. Woolley and Samuel W. Richards. Of the Presidency of this Stake of Zion, George B. Wallace and John T. Caine. Of the Presidency of the Bishopric, Edward Hunter, Leonard W. Hardy and Jesse C. Little.

There were also Bishops, Elders, and leading men from every settlement in the Territory.

Conference was called to order by President Brigham Young.

The choir sang,

"Lord, we come before Thee now."

Prayer by Elder Albert Carrington.

The choir sang,

"Great God, indulge my humble claim."

PRESIDENT BRIGHAM YOUNG

Addressed the Conference. His instructions were practical and pointed, showing that to truly worship God is to perform well our duties in every position we may be placed in. He exhorted the people to pay diligent attention to the instructions that would be given during Conference, and practically carry them out.

ELDER ORSON HYDE.

The Lord is perfectly capable of taking care of His people. I know that the work we are engaged in is true, and the opposition of the world can never extinguish this testimony

from the hearts of the faithful Saints. I know that Joseph Smith was a Prophet of God, and that he faithfully laid the foundation of this great work. I also know that President Brigham Young must be his true and legal successor, and that under his direction the Saints have prospered and flourished. There may be some who murmur because he does not give revelations with "thus saith the Lord," but he who cannot see the voice of God in the dictations of the Holy Spirit to His servant Brigham must be blind indeed. In relation to the late discussion on the system of plural marriage, I do not know that the perusal of the arguments used made any difference to my feelings or views, for, although the Scriptures are replete with evidences to sustain the position of the Saints in that matter, yet we have a more sure word of prophecy unto which we would do well to take heed. Elder Hyde continued to speak for some time on the designs of the Almighty, and showed that the great plan of salvation for the human family is not only applicable to those who live on the earth during a dispensation of the Gospel to man, but the plan of redemption can be offered to and received by those who have died without a knowledge of its principles, and that the labors of the servants of God do not cease here, but become even more extended behind the veil. He wound up by bearing a powerful testimony to the final triumph of the Saints and the discomfiture of their enemies.

PRESIDENT GEO. A. SMITH.

We should be prepared to receive instructions, that the Spirit of our heavenly Father may be with us. The path of Zion has been one of great difficulty, but there is a saying, "the fiercer the battle the greater the victory." Some people try to make themselves acceptable both to the righteous and the wicked. The fate of such is darkness inevitably, as the records of the past show. I have lately devoted some little time to examining the fate of those who once belonged to the Church, but who have left. The cause of their fall, in the first place, generally resulted from their infringing on the principles of righteousness. It is good to preach repentance at our Conferences, to tell the people to put away their follies. I am not simply a believer in this work, I have a knowledge of it. The Prophet Joseph was slain by the wicked after he had laid the foundation of the Church. The Lord, however, caused His inspiration to rest upon His servant Brigham. I consider it a great miracle that the Lord raised up a man who has miraculously led the Saints through difficulties, and over superhuman obstacles, to a place where they can enjoy peace, happiness and liberty. I warn my brethren to be faithful, that they may gain the reward of the righteous, which may God grant. Amen.

The Parowan choir sang,

"Praise ye the Lord."

Prayer by Elder John Taylor.

[TO BE CONTINUED.]

MINUTES OF A CONFERENCE

HELD IN McDONALD'S MUSIC HALL, HIGH STREET, HOXTON, LONDON,
SUNDAY, OCT. 9, 1870.

10.30 a.m.

Utah Elders present on the stand—H. S. Eldredge, President of the European Mission; John Jaques, from the Office at Liverpool; R. F. Nealen, Pres. of the London, Lot Smith, Pres. of the Birmingham, Hamilton G. Park, Pres. of the Glasgow, Stephen Taylor, Pres. of the Cheltenham, Albert Dewey, Pres. of the Southampton,

and George Barton, Pres. of the Kent Conferences; Edmund F. Bird, Travelling Elder in the London Conference.

The statistical and financial reports for the half year ending September 30, were read, showing that the Conference consisted of 21 Branches, comprising 2 Seventies, 127 Elders, 48 Priests, 23 Teachers, 27 Deacons, and

911 members, which with the addition of 37 scattered members made a total of 1175. During the half year 84 had emigrated, and 39 had been baptized.

The general authorities of the Church in Zion, of the European Mission, of the London Conference, and of the other Missions in all the world, were sustained in the usual manner by the unanimous votes of the Saints present.

President Eldredge expressed his regret that through a cold on his lungs he was unable to speak long at a time. It was 40 years last April since the organization of this Church. The Elders had not come here to please us with any vain or light story, but we had come together to learn the principles of life and salvation.

Pres. Stephen Taylor bore testimony to the principles of the Gospel introduced by Joseph Smith and now practised by the Saints.

Pres. Albert Dewey felt a joy unspeakable, after travelling alone for months among strangers, to have the opportunity once more of grasping the hands of so many of his brethren from the mountains, who like himself were laboring in the ministry. They had not come to teach new doctrines, but the Gospel of Christ. They knew what they taught and that made them bold in travelling through the earth. This Gospel had just come in time for the people to save themselves by its aid from the vortex of ruin. He hoped yet to see many more of the English Saints in the valleys of the mountains.

Elder E. F. Bird said it might seem to strangers that the brethren were too positive in saying they knew of the doctrine that it was from God, but it was the privilege of all the world to have that knowledge. Jesus said, he that did the will of his Father, should know whether the doctrine was from God or of man. It was the reception of the knowledge and power of God that had enabled the Elders in these days to do what they had done.

2.30 p.m.

Pres. G. Barton esteemed association with his brethren from the mountains as the most valuable of all privileges. He left his home to spread

the truth. The Latter-day Saints were the only people who were willing to believe and practice the doctrines of the Bible. In Zion the enemies of the kingdom were trying hard to destroy it, but the result of their efforts so far was that the kingdom of God was further advanced than if they had left it alone.

Elder J. Jacques said Jesus chose illiterate fishermen to preach the Gospel anciently, and in these latter days he had called men from the plough, the bench and the forge to warn the earth's inhabitants of the evils that were coming, that those who would listen and repent and obey the Gospel might prepare themselves to become God's peculiar people, zealous of good works. The Elders felt the responsibility resting upon them to preach the Gospel to the people. They who had to some extent practised these principles knew that any man could come forth and prove for himself that they were of God. The labors of the Elders, notwithstanding their weakness, had resulted in the establishment of a community in the valleys of Utah, whose social advancement was ahead of that of any other on the earth. He would not say every member of that community was perfect, but he would say that any community who carried out the principles of the Gospel as well as the Mormons had done, would be far in advance of anything the world could as yet produce, it was acknowledged so by many not in the Church. The nations and communities of the world did not know how to save themselves from the evils coming upon them, but the Gospel of Jesus Christ provided a remedy for every evil that existed. He exhorted the Saints to be whole hearted in the work, for even the people of the world entertained a degree of respect for a sincere and earnest Latter-day Saint, while the half-hearted, the fearful, and the faltering were miserable in themselves and were despised even by the enemies of the work of God.

President Eldredge said it seemed to him that the time was too short. He would have liked to have the Saints together for two or three days, till they felt full of the Spirit of God, but that was impracticable at present.

He could endorse the teachings of his brethren this day with all his heart, and we were responsible for the use we made of them. The Gospel was a perfect law of liberty. It gave us the privilege of believing all truth, and he was willing to barter ten errors for one truth. Jesus Christ sent his Apostles to teach faith in him, repentance of sin, baptism for remission of sins, and the laying on of hands for the reception of the Holy Ghost, which would bring all things to our remembrance. As had been said, there might be faults in men, but the principles of the Gospel were faultless. Brother Jaques had well said that the French nation did not know how to save themselves from the evils which had overwhelmed them, but those who obeyed the Gospel would never be put to shame, either nationally or individually.

Pres. R. F. Neslen believed in a Gospel that would save people. If a Gospel was not up to the times, it was no Gospel. It was indeed sad to think that out of the three millions of persons in London, only a few hundreds had come to hear the Gospel, yet even that would compare favorably with things in the days of Noah or Lot, for they saved but a few members of their own families.

6.30 p.m.

Pres. H. G. Park delivered a discourse on the first principles of the Gospel. God could qualify His servants to fulfil their missions whether anything was written about them or not, yet it was comforting to refer to the written word and see that in all ages when God had a message for the people it was in principle the same, though the working out of the details might vary somewhat to suit the circumstances of the people. The Bible said the things of God could only be known by the Spirit of God, but men tested the things of God by their own wisdom, and the mistake was an awful one.

Pres. Lot Smith said the Elders did not boast because God had not chosen the learned of this world, but simply stated the facts. The revelations of God in this dispensation commanded the Saints to seek learning out of all good books, and they were continually trying to get knowledge.

He was happy to find that some of the public journals spoke out plainly in regard to the treatment of the Saints. He had noticed that one lately said, it was no longer any use for the people of the United States to say they were punishing the Mormons for their immorality, for the Mormons were not a people with one virtue to balance a thousand faults, but a people with but one fault to detract from a thousand virtues.

Pres. Eldredge said he had been a member of the Church for upwards of 34 years. He was cognizant of its history during those years. He was brought up near the Hill Cumorah, where the plates containing the Book of Mormon were found. He knew that angels had descended and clothed the servants of God with the Holy Priesthood. He had ate with, drank, slept and been a member of Joseph Smith's family, and he knew him to be a man of God. He bore the same testimony of Brigham Young, and knew him to be the successor of Joseph. He had heard President Young's teachings in public and private, and never heard a word come from his lips intended to injure any one. He had been intimately associated with the Twelve Apostles and many other Quorums. He would not say all these men were perfect, for they were subject to like passions with other men, but they were men of God. He exhorted parents to bring up their children in the nurture and admonition of the Lord.

Pres. R. F. Neslen exhorted the Saints to diligence and the strangers to investigate the principles of the Gospel and attend the meetings held in various parts of London.

The meetings of the Conference were opened and closed by singing by the choir and prayer by various Elders.

On Monday evening Oct. 10, a very pleasant time was enjoyed at a Concert in the Albion Hall, London Wall, at which the Elders from Utah and a goodly number of the Saints were present. The Conference choir, under the leadership of Elder Joseph Adams, discoursed some excellent music. Pres. Eldredge made a few appreciative remarks, and dismissed with prayer.

R. F. NESLEN, Con. Pres.

G. C. FERGUSON, Con. Clerk.